1: Nimuendajú E-5 (1929-1936) 1946 SO8 Timbira SO8

ments of the Krĩkatí and Pụkóbye were of the same order; of these, Canto da Aldea had eight huts, São Felix thirteen, and Recurso eleven. These dwellings were either quite open or had a single wall in the rear, whose palm leaves were attached in vertical position, with the points downward. This mode of attachment is characteristic of the aboriginal Eastern Timbira, the method now customary among the Rąmkõ'kamekra (p. 40), having been adopted from the Neobrazilians according to the Indians' own statements. The smallest and poorest huts I have seen are those in Recurso.

The Kre'pụ'mkateye settlement of Gamelleira do Rumo is situated in the woods, on the steep left bank, 50 m. in height, of the Rio Grajahú. It comprises eight rather small huts, most of them having walls of clay-daubed latticework; they surround an approximately round plaza of barely 50 m. in diameter.

Sleeping and sitting accommodations.—The principal article of furniture is the platform bed (pẹ'ra), a grid of closely laid burity leaf stalks resting on four forked posts with two crossbeams. Its ordinary elevation above the floor is about 50 cm., the length from 170 to 200 cm., and the width varies according to the number of occupants—from half a meter for a single person to 3 m. for a sizable family. If the house has a closed space, the beds—one for each individual family—are always indoors. A young girl generally constructs her platform bed below the roof at a height of 2 m., and surrounds it with a partition of mats; for a ladder she uses a notched log or simply a pole tied in slanting position. The boys and young men as a rule sleep in the plaza outdoors, but several of them may sleep on a platform bed indoors. This is, however, merely a makeshift in case of rain.

A larger or smaller number of mats lie on the bed, which when properly made has a bottom layer of one or two mats of babassu or anajá grass (kupíp) to level the unevenness of the surface, with mats of burity bast (ka'tụ') above. The former are long, but relatively narrow and always in a two-step twilling technique; the latter of any desired width (up to 120 cm.), but at most 1 m. in length, to which must be added a 30 to 40 cm. fringe. Some of the Indians make burity mats de luxe by plaiting into the fabric ornamental horizontal or vertical stripes or squares and painting them with yellow dots, strokes, and zigzags, the pigment being derived from the root of the urucú shrub. The burity mats do service as a covering, but the feet remain bare, being always kept warm at night by a fire maintained at the foot of the bed.

However, the mat-covered platform beds also serve as benches and tables; indeed, a large part of domestic life is spent on them. Many take their meals there, some permit pet dogs to find a resting place on the bed. In consequence the mats are usually greasy and browniah-red from urucú and dirt. When they have turned filthy, they are washed in a stream with the leaves of a shrub that yield a soaplike lather. On the other hand, the anajá and babassu grass mats, which can be quickly manufactured, are never washed, but simply superseded by new ones.

On fine nights many families are accustomed to sleep for several hours on mats on the ground directly in front of their houses. After sunset the people like to sit on mats outdoors and thus simply remain lying there, falling asleep, even without a fire, until the chill of the morning drives them inside.

Indoors the Canella mostly seat themselves on the bed or, if it should be present, on a hammock. However, there are also, though rather rarely, curved little stools (mekričą) from the spathe of the anajá (avarprẽp), especially among the Krĩkatí and Pụkópye. Outdoors one likes to seat oneself on mats, women also using for this purpose fire fans (pl. 12, *a*); and in the woods a bunch of leaves is torn off and

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352 used to sit on. In the plaza it is common to sit or lie on the bare ground, though some regularly bring along a mat to rest on, others making a flat club into a little bench. But beams as seats placed at the periphery of the plaza I saw only among the Kre'pų'mkateye.

352 513 171 The platform bed is universal among the Rąmkõ'kamekra, Apą'nyekra, and Krahõ', but Snethlage misunderstands Silva e Souza when citing him to support its use among the Southern Kayapó. That author merely reports "arranchamentos com 400 camas," which last word may designate a sleeping facility on the ground as well as on furniture. Snethlage also misquotes me on the subject of hammocks; these are not in vogue among the Krĩkatí, who sleep on mats on the ground and are covered with mats, which partly holds also for the Pųkóbye.[29] He rightly ascribes hammocks to the Kre'pų'mkateye—the only Timbira among whom a number of persons regularly sleep in hammocks. The Krĩkatí, Pųkóbye, and Rąmkõ'kamekra do own a fair number of these contrivances, but exclusively for resting in the daytime, and nearly all of them have been obtained in barter from the near-by Guajajára. The hammocks found among the Krĩkatí and Pųkóbye all come from the quite isolated hamlet of Urucú; the Kre'pų'mkateye obtain theirs from the Guajajára farther up the Grajahú; and the Rąmkõ'kamekra from the settlements of the same tribe beyond the Rio Corda. The last-mentioned Timbira have also obtained some Neobrazilian specimens on their begging trips to state capitals.

352 438 [282] 285 283 In any case, to date the Timbira have never manufactured a single cotton hammock. On the other hand, in their temporary camps they will take but a few minutes to complete a hammock quite serviceable for a few days by interlacing the tips of two burity leaflets. The ropes for suspending this type of hammock are made of the stalks of the two leaves when worn down to a thin strip. Occasionally such hammocks may be seen even in permanent villages, especially among the Krahõ'. Among the Apą'nyekra, Snethlage saw a hammock for little children that had been knotted together from a few bast threads. I noted a rather large sample of this type among the Rąmkõ'kamekra; it consisted of ropes made of the black bark of a *philodendron* species. It was not in the Guajajára twined technique, but rather conformed to that of Timbira scoop nets (pl. 17, *c*), though wider-meshed. The Šerénte rather frequently fasten such hammocks to the branches of trees for hunting from ambush; accordingly, there is no reason to think of diffusion from the Tupí.

[137] [824] 342 352 177 *Storage.*—In two or three Ponto houses there was in one corner an attic with a flooring of poles. It was partitioned off with thatched walls, provided with a small door, and made accessible by a notched tree. This chamber serves for the storage of provisions and of valuables; it is due to Neobrazilian influence. Not a single Timbira tribe has scaffolds for the stowing away of utensils. Except for the attics just described, such objects are thrust into the roof or wall thatch; stuck under the beds; or, in the case of small articles, most commonly suspended in bags and baskets, such as are always available in considerable numbers. For this purpose the house posts are frequently allowed to keep a projecting limb, and the same end is served by the cords that sometimes hang down from the rafters. However, there are no specially designed hooks or crossbeams for suspension.

354 252 177 *Fire.*—The fireplaces, fixed appurtenances of the dwellings, fall into three categories. First, there is the small fire kept going in the night at the foot of the beds; in the daytime it is not used except possibly for some technological task. Secondly, there is the fireplace with its hearthstones for boiling food; this often coincides with the foregoing,[30] but otherwise is likely to be placed in the unenclosed space

[29] Snethlage, Nordostbras. Ind., 155, 116.

[30] This seems contradictory to the preceding statement. *Editor.*

/48 cont./

123 622 574 352 285 upon him by the governor as a badge of his rank -- Surrounded by many curious members of his tribe, he welcomed me with dignified gravity, bade me enter, and ushered me and my servant to the place of honor on his bed, a wooden platform covered with

142 291 301 302 516

The Canella Indian Luiz and his wife Donna.

123 622 574 352 285 buriti-fiber mats (Port. girao) (2), which stood apart to the right

2. Pronounce the "g" in "girao" like the French "j."

of the entrance.

342 Some minutes were needed to become accustomed to the twilight in the room, which received daylight only through the door and a few gaps in the palm-straw walls.

356 The relatively great cleanliness which prevailed in the hut made a pleasant impression.

/48 cont./

352 Along the entire wall opposite the entrance, about ten
513 meters long, stood the girao (3), which was meant for the family

[171]

3. The custom of sleeping on wooden platforms is peculiar to many tribes of the Gẽ group; among others, according to the Mẽkubengokrä, to the Sikrĩ dwelling in the source area of the Rio Branco, an upper right tributary of the Itacayunas, who, incidentally, are said to have given up their nomadic life, live in solidly built huts, and have extensive plantings.

and the nearest relatives of the chief as a place to sleep.

352 /49/ By means of buriti-mat partitions /illustration appears here/ three "separate chambers" had been created on the platform, which, at my entrance, were densely occupied by men and women.

526 The Canella Indians, men as well as women, represent in general
[142] a handsome, well-proportioned type of human being, which is no longer surprising when one knows that they zealously pursue the practice of gymnastic exercises. According to the account of a reliable man from Barra do Corda, they beat out a path up to two kilometers long through the forest for this purpose, make the path completely level, and exercise on the track thus created, principally by running races. The physical exercises are said to last often from morning until evening almost without interruption.

582 Only the young man who has passed certain tests of strength and skill in order to prove that he is in a position to feed and protect his family is able to marry.

291 Only the chief wore clothing which probably, unused for a
[622] long time, had been hidden away very neatly in a calabash or in one of the many small baskets hanging on the walls.

All the other inhabitants and onlookers were unclothed, with the exception of the women and a few men, who concealed their lower bodies with improvised loincloths.